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profitable in its operation on the people, that it soon became one of the most favoured (perhaps the most necessary) tenets of the Roman communion. We may probably, in some future number, give some specimens, from Pope Gregory's dialogues, of the mode in which he tries to establish this new doctrine—which, in fact, treats it as a discovery lately made, respecting the condition of souls after death; for which he gives a reason (somewhat singular to us, who are perusing it nearly 1300 years afterwards), that as this world was approaching to its end, men then saw more closely into the secrets of the next.*

If our readers have followed us thus far, they will scarcely be surprised to find that the Church of Rome has always felt considerable difficulty in reasoning upon this subject, and that even the Council of Trent itself, in 1563, nearly 1,000 years after the death of Pope Gregory, did not venture to pronounce any definition of purgatory, much less to call it a purgatory fire, but leaves it to the prelates and priests to tell what it is, and in what extent to be believed; which appears to us, and we think it will appear to all rational men, to be rather a convenient way of evading than of satisfactorily clearing up and explaining an important doctrine, and one which, if true, it was clearly desirable to have the decision of an infallible tribunal upon, if such tribunal ever existed on earth; and we presume, if it ever did exist on earth, all Roman Catholics will assert that its powers must have been in full exercise at this celebrated council.

We hope to show, in our next number, that though the practice of prayers for the souls of the faithful dead, is a more ancient practice than the belief in purgatory, it is not necessarily connected with it, and, properly considered, affords no sufficient ground to support the doctrine held by the Church of Rome on this subject.

TALK OF THE ROAD—No. III.

WE have not lost sight of Pat and Jem yet, and perhaps our readers may like to know what we have heard. Well, a few days ago, they were setting potatoes for a farmer, working one at each side of the same ridge; and their dinner was brought to them in a tin can and a wooden plate, tied up in a cloth, and they sat down under a thorn bush to eat it; and, when they had done, Pat pulled a book out of his pocket, and Jem leaned over his shoulder, reading with him, till the bell would ring for work. And while they were reading Father John rode down the lane, and though they did not see him, for their backs were towards him, he saw they were over a book.

Now, Father John was getting mighty uneasy in his mind when he saw people reading; so he gave his horse to a boy in the lane, and he walked up quiet, till he got just at their backs, and "What book is that you're reading, boys?" says he.

"Please your reverence," said Pat, holding up the book, "it's 'The Glories of Mary,'" and very glad Pat was that time that it wasn't his Douay Bible he had in his hand.

"Oh, that's all right," said Father John, "that's a good book; where did you get it?"

"Please your reverence," said Pat, "I bought it from Judy Brannigan, down at John Dolan's wake."

"Ah, Judy is a useful woman among the people," said Father John: "she is always selling good books among them."

"And, indeed, your reverence," said Jem, "she made great brags of all she sold of this book; she says there is more of it in the parish now than all other books put together."

"So much the better," said his reverence; "there can't be too much of that book; that's a real Catholic book, and I am glad to see you reading it, boys."

And with that Father John was going away, well satisfied in his mind, when Jem stopped him by saying, "And is it true, your reverence, that the man that wrote it was made a saint by the Pope, just thirteen years ago, in the year 1839?"

"Quite true," says Father John.

"And was that the year he died, your reverence?" said Pat.

"Oh, no," said Father John, "he died more than 150 years before that."

"And why didn't they make him a saint before?" said Pat.

"Oh, it takes a long time," said Father John, "the Church is so particular."

"And didn't the cardinals at Rome read this book, and certify that there was nothing in it against faith or morals?"† said Jem.

"To be sure they did," says Father John; "he couldn't be made a saint without that."

"Well, it ought to be a good book," said Jem.

"Of course it must, when it was written by a saint of the Holy Catholic Church," said Father John; "and

I am glad to see that it's such books you are reading, boys."

And with that Father John was going away; but Jem stopped him with a question.

"Maybe your reverence would explain one thing in the book to me," said Jem.

Now, Father John was so well pleased to see Jem at this book, instead of the Bible, that he stopped to answer him; "and what is it?" said he.

"Well, your reverence," said Jem, "is Mary the mediator between God and man?"

"No," said Father John, "Jesus Christ is the mediator between God and man; but then Mary is our mediator with Jesus Christ."

"Well, your reverence," said Jem, "I find that in this book, sure enough," and Father John seemed pleased at that; "but I find more in the book foreby," said Jem; and he looked to the page that he and Pat were at, and he read (page 257)—"I am, said Mary, the defence of all that have recourse to me, and my mercy is to them a tower of refuge, and therefore have I been appointed by my Lord the MEDIATEX of peace BETWEEN SINNERS AND GOD." And then Jem turned back to page 252, and read, "O Mary, thy office is to MEDIATE BETWEEN GOD AND MAN." "Is that right, your reverence?" said Jem.

"And why wouldn't it be right," said Father John, "when it's in a Catholic book, that the Holy Church approves?"

"Because, your reverence, it's in the Bible that there is one mediator between God and man, the man Christ Jesus; and I don't see how both can be true."

"Didn't I say it was reading the Bible you were?" said Father John.

"And if it wasn't true when your reverence said it, it's true now anyway," said Jem.

"And if you will be reading heretical books," said Father John, "how can I help your going astray?"

"But, your reverence," said Pat, "is not that in the Catholic Bible too?"

"What do you know about that?" said Father John.

"Please your reverence," said Pat, "sure it's the Catholic Bible that I have; and sure, your reverence, that isn't a bad book."

And at that Father John looked less pleased than ever, but he was not just ready with an answer, and Pat did not want to talk much about that; so Pat went on—"But did the Blessed Virgin say that she was appointed the mediatrix between sinners and God? or where did she say it?"

"How do I know?" said Father John, getting out of all patience at being so bothered.

"Sure, your reverence, didn't I read it out of this book?" said Jem.

"I'll tell you what," said Father John, turning round upon Jem, "if it's reading the Bible you are, you'll soon be out of the Catholic Church, and out of that there is no salvation. Didn't I often tell you that the Bible would set you astray?"

"Well, your reverence, that's not it," says Jem; "for while I was only reading the Bible I was getting quite contented in my mind, and I was hoping I would go on reading it, and never leave the Catholic Church at all, until I came across this book, and now it's it that is setting my mind astray; for sure when the Bible tells me that there is only one mediator between God and man, and this book, that your reverence says is a Catholic book, says it is Mary's office to mediate between God and man; sure if I can't get some way of settling between them, it will put me astray entirely."

"I'll tell you the way," said Father John, for he was getting afraid of losing Jem entirely; "doesn't this book itself tell you that Jesus Christ is the only mediator of justice? but that does not hinder Mary to be the mediator of grace and of peace."

"And, please your reverence," said Jem, "does not this book say (page 262), that Mary was 'chosen from eternity to be the mother of God, that her mercy might procure salvation for those whom the justice of her son could not save,' and doesn't that make her a BETTER mediator of salvation than if she was the mediator of justice itself? and isn't that worse and worse?"

"I knew how it would be," said Father John, "when you took to reading the Bible; you're going straight out of the Catholic Church, and out of that there's no redemption, and you'll never have a Mass said for your soul when you're dead; and what for will you go out of the Catholic Church?"

"If ever I be driven out of it, your reverence," said Jem, "it will be for one thing only."

"And what's that?" said Father John.

"To have the Lord Jesus Christ for my Saviour, and him only," said Jem.

"And who told you that there was any other Saviour in the Catholic Church?" said Father John.

"This book, your reverence," said Jem, "the 'Glories of Mary,' that your reverence says was written by a saint, and approved of by the Pope and the cardinals; this book that your reverence says can never set me astray. Sure I turned down the page when I came to it, and here it is—'When we ask of God his graces, he sends us to Mary, saying, GO TO MARY' (page 220), and where did God say that at all, or who did he say it to?"

said Jem; "and here it goes on—'Our salvation is in the hand of Mary; and, 'he who is protected by Mary is saved; he who is not protected by her is lost' (page 21); and sure here is a prayer to her—'O pure and immaculate Queen, SAVE ME, deliver me from eternal damnation' (page 220); and here again—'Her mercy procures salvation for those whom the justice of her Son could not save' (page 262); and is not all that making her the Saviour?"

"Let alone the book," said Father John; "I'm sorry you ever came across it."

"And sure, your reverence," said Jem, "you know well there is more of this book in the parish than there is of the Bible, and many's the time I heard your reverence preach against reading the Bible, and did you ever say a word against this book? And didn't you tell me just now that this book would never set me astray, or put me from the Catholic Church, and that the Bible would put me astray from the Catholic Church? And isn't that the poor case? to say that the writings of man will keep us in the Church, and that the writings of God will put us out of it? Isn't that enough to drive a man to think that it is not the Church of God at all? Isn't it—"

"Stop there, will you?" said Father John, "it's not for me to be standing here, arguing with the like of you."

"And it's not for the like of me to be talking this way with your reverence," said Jem, "only for my soul, that you say will be damned if I read the Word of God; and who will I talk to if I don't to my clergy? And sure if your reverence would only read the Catholic Bible to us, and explain it to us, that we mightn't go astray in it—if your reverence would only do that for us—"

"I'll tell you what I'll do for you," said Father John, for he was getting really angry now, "it's on the altar I'll curse you next Sunday; I'll curse you with bell, book, and candle. No man in the parish shall give you employment, no one shall buy or sell with you, no man shall work with you; and if this man digs at the other side of the ridge with you, I will curse him too; and see what your Bible will do for you then."

"Then, your reverence," said Jem, "I'll see if I can't get a blessing from God under all."

And so Father John went off to his horse (and indeed he was mighty cross to the boy that held it for him), and the bell rung for work; so Pat and Jem could not talk any more; but if they did talk afterwards, we hope to find out all about it.

The editor of the CATHOLIC LAYMAN thinks it well to say a few words of the book that Pat and Jem got hold of.

The editor believes that it was first printed in English in this country, soon after the writer, St. Alphonso Liguori, with two or three others, were canonized (or made saints) by the Pope, in the Church of St. Peter, in Rome, in the year 1839. The editor believes that the first edition then published in Ireland, contains an account of St. Alphonso having been made a saint by the Church of Rome, and also a copy of the certificate which the cardinals were required to give on that occasion, that they had read all St. Alphonso's works, and there was nothing found in them CONTRARY TO FAITH OR MORALS.

This certificate was then taken hold of by the Protestants, to fix the doctrines contained in this book upon the Church of Rome; and this perhaps is the reason why all mention of St. Alphonso's canonization, and of the certificate of the cardinals, is left out of the editions since published. But the circulation of the book was not stopped; several editions have since been published in Ireland, in a very cheap form, and tens of thousands of copies have been circulated; and the editor cannot find that any priest in Ireland has ever tried to stop it, or has publicly expressed disapprobation of the doctrines contained in it. If any such case of disapprobation have occurred, the editor will be delighted to learn and to publish it.

The edition which the editor possesses is that of 1845. The title is as follows:—

"The Glories of Mary. First Part. A Paraphrase on the Salve Regina, &c., &c. Translated from the Italian of St. Alphonsus Liguori, by a Catholic Clergyman. Dublin: Published by James Duffy, 23, Anglesea-street, 1845."

It is from this edition, as being that in most common use, that the editor has marked the pages referred to by Jem.

Some idea may be formed of the book from the titles which St. Alphonso has prefixed to his chapters. The following are a few specimens (ch. ii., sec. 1):—"MARY IS OUR LIFE, because she obtains for us the pardon of our sins." Where note that the Douay Bible says—"Jesus said to her (Martha), I am the resurrection and THE LIFE."—John xi. 25. And again—"Your LIFE is hid with Christ in God."—Ep. to Colos. iii. 3. And—"When Christ shall appear, who IS YOUR LIFE"—v. 6. But not one word in the Douay Bible about Mary being our life.

Again, St. Alphonso gives this heading to chapter 3—"Mary is the hope of all. (2), Mary is the hope of

* Dupin, Nov. Bibl. Vie de St. Gregoire I.

† It would seem that Jem must have got a copy of an edition published some years ago, in the preface of which all this was related. Everything about Alphonso Liguori being made a saint is left out of the latter editions; we wonder why.—Editor of the CATHOLIC LAYMAN.

sinner." Whereas the Douay Bible says—"Christ in you the hope of glory."—Ep. to Coloss. i. 27. And again—"Christ Jesus, our hope."—1st Ep. to Timothy i. 1. But not one word in the Douay Bible of Mary being our hope.

Again, St. Alphonso puts this title to chapter 6, section 3—"Mary is the peacemaker of sinners with God." Whereas the Douay Bible says—"We have peace with God, through our Lord Jesus Christ."—Rom. v. 1. And—"HE is our peace."—Eph. ii. 14. But not one word in the Douay Bible about Mary being the peacemaker of sinners with God. This will give a fair idea of this book—"The Glories of Mary;" which all true Catholics, who read the Douay Bible, will acknowledge to be a fearful book for the Church of Rome to make herself answerable for; and to allow to be circulated unrestrained among her people.

CIVIL AND RELIGIOUS LIBERTY.

THE following letter, to the editor of *Saunders' News-letter*, appears to us to disclose a mode of interference with the rights and liberties of the laity, which all layman, of whatever creed, are bound to discountenance and expose. How long is such tyranny tamely to be submitted to by Irish freemen?—

"March 30, 1852.

"SIR—May I claim the privilege of stating, through the medium of your respected journal, some circumstances with reference to a subject, at which, as a ratepayer and a Roman Catholic, I feel myself aggrieved. On a very recent occasion there was an election for poor-law guardians in this union (Tipperary), and, as it appears, there have been abuses not corrected by the guardians who represented us last year, the ratepayers resolved to, if possible, return two respectable men (both Roman Catholics) to represent this and an adjoining district for the ensuing year, who were in the usual manner nominated. However, as there is no toleration, either in temporal or spiritual matters, allowed by the priests of the Roman Catholic Church, as I will fully demonstrate to you, four of those gentlemen not only cautioned their congregations on Sunday, from their altars, not to vote for the two independent Roman Catholics alluded to, but they went forward to canvass for the men of their choice, and in the teeth of the law called at the several houses of the ratepayers, and actually signed the voting papers for their representatives. This can, if necessary, be proved upon oath. I am happy, however, to say, that in some instances they met with the most decided opposition. Surely, conduct such as I have represented cannot, in the nineteenth century, be tolerated. You will very naturally ask, why have the priests interfered in selecting guardians and adopting this unlawful course? Simply, because there is in this district a most efficient medical gentleman, very nearly connected with the candidates before referred to, who, some time ago, renounced the Roman Catholic religion, and, in order that there should be no friend or connection of his a poor-law guardian, the priests adopted this tyrannical course. I must mention, sir, the board of guardians have, up to this time, used every stratagem, if possible, to deprive this gentleman of any share under the Medical Charities' Act, and now the priests want to elect their political and religious slaves, for the purpose of more fully carrying out their views of charity, to frustrate everything that is good, and to trample under foot civil and religious liberty. Yes, sir, those gentlemen have gone the lengths of cautioning their congregations on Sunday from their altars not to professionally employ this gentleman, threatening us with the extinction of our liberties and of our very existence, if we disobey their mandates. I wish to ask you, sir, is this the boasted liberty so often made use of by the demagogues who infect this beautiful country? Is this the toleration which the Roman Catholic clergy claim for themselves? Is this the peace and good will which has been instilled into the minds of those men educated at a college which the British Constitution supports? If so, the sooner there is an outburst of indignation against such absolute tyranny the better. Trusting you will, for freedom's sake, give insertion to those few observations.

"I remain, sir,

"A TIPPERARY FARMER.

"[This letter is authenticated.—ED. S. N. L.]"

BIBLE BURNING.

WE are so little disposed to impute the errors or misconduct of individuals to the class of which they are members, that we should not notice the following case, even though the subject of a criminal conviction in a court of justice, but from the manner in which the act has subsequently been defended, and even applauded, by a portion of the public press, to which we cannot avoid calling the attention of our readers, though convinced that many of them will feel as much

disgust as we do ourselves at such a course of proceeding:—

"At the Mayo assizes, John Syngian Bridgman, otherwise John St. John, otherwise Brother John, a monk of the order of St. Francis, stood indicted for that he, not having the fear of God before his eyes, but contriving and intending to scandalize and vilify the true Protestant religion, as by law established within these realms, and to blaspheme the holy Gospel of God and of our Lord and Saviour Jesus Christ, did, on the 25rd day of November, in the 15th of the Queen, at the parish of Ballyovey, unlawfully, wickedly, and blasphemously, in the presence of divers liege subjects of our Queen, set fire to, and partly consumed by fire, a copy of the Holy Gospel of God, being the authorized version thereof, appointed to be read in churches, called the New Testament; and then and there, holding in his hand the said New Testament, wickedly and blasphemously, in the presence and hearing of divers liege subjects, then and there pronounced and spoke with a loud voice, and published of, and concerning said New Testament, as aforesaid, these profane and most blasphemous words—that is to say, that 'It, meaning the New Testament, 'is not the Word of God, but the word of the devil—and the devil's book—Luther's Bible—or your heretic Bible,' to the great dishonour of Almighty God, and in contempt of the Protestant religion, and to the great scandal of the profession thereof, and against peace,' &c. The witness having been heard in support of the charge, Mr. Keogh addressed the jury on behalf of the prisoner.

"Baron Lefroy (now Chief Justice) charged the jury. He said—I am anxious that this case should be confined within the limits required by the law, and shall state to you what that law is. It is for you to say whether those charges have been proved or not, and whether you are satisfied that he said he was not burning the Word of God, but the word of the devil, and whether the words were applied to the authorized version of the Holy Scriptures; and whether the burning of that book is consistent with the reverence due to that version of the Scriptures authorized by the law of the land. In this case he is indicted for burning the authorized version; but the offence is equally applicable to any other version of the Scriptures, whether it be the Douay Bible or the Rhemish Testament; and the words used would be blasphemous against either version, or showing a want of reverence for the Scriptures, because it is not the version of the Scriptures which will warrant the commission of such an offence. It is not because fallible men cannot agree upon a translation of a portion of the Scriptures that they are to be treated with this want of reverence—that because it is not a particular translation it shall be treated with such vilification. Is it to be held, that when the law of the land sanctions a certain version, and calls it the authorized version—is it to be said that any man, be his opinions what they may, shall pour contempt on it, and thus be guilty of a violation of the law? Is he to be at liberty to throw that book into the fire, and say that he shall vilify that book which the law has sanctioned? It has been said to you that this act must be done with intent, and on that the law is clear; every man is presumed to understand the consequences of his own acts. If a man can throw a book into the fire, whether it be a Douay Bible or the authorized version, and if you believe that he did not intend any contempt, then you should acquit him; but if you believe that he did burn the book and make use of the language, it will be your duty to find him guilty.

"The jury retired, and, after half an hour's deliberation, returned a verdict of guilty. Immediately on the clerk of the crown reading the verdict, Mr. Blake, crown prosecutor, said to his lordship, that the crown did not wish to press for any punishment in this case, the object of the prosecutors being to put a stop to such acts. The learned baron was very glad to hear counsel for the crown say so, and trusted there would be no further acts of this kind perpetrated, and, after a brief address to the prisoner, concluded by pronouncing the following sentence:—"To give bail, himself in £20, and two sureties in £10 each, to keep the peace and good behaviour of all her Majesty's subjects for seven years, and to come up for judgment when called upon, getting ten days' notice."

We cannot help considering this sentence a mild one; but should have anticipated that it would have put a stop to any repetition of similar conduct, had not the following comment upon it appeared in a leading article of the *Tablet*:—

"The scene to which we refer is a case of Bible-burning; and really if we had wanted an illustration of the gross enormity of our present system of swearing on the Protestant Scriptures, we should find it in this very case.

"Our readers know the tactics of the Bible readers in these western towns; how they force their way into the houses of the peasantry, insult them by presents of heretical books and pamphlets, tempt them in every possible way to barter poverty for heresy, and to sell their religion for a mess of pottage or a joint of meat.

The clergy and monks have to deal with this nuisance as well as they can; and as to too many of their flocks the worldly temptation is, in a human sense, overpowering, it becomes necessary for them to rouse up a strong popular feeling against these diabolical intruders, and make it appear, what it is, infamous for any Catholic to salute them or bid them God speed.

"One of the tricks of the seducers is with a book which they call the Bible—an heretical work, issued by heretical authorities, condemned by the Church, and no more the Word of God than the Koran is the Word of God; we mean, of course, the treatise upon which Catholic witnesses and jurors are sworn in courts of justice. The pretence is, that this book is the Word of God, and when to these poor people—(many of whom are quite as ignorant as the assistant-barrister of Kilkenny)—what they suppose to be the Word of God, is brought to them by the canting varlets who seek to entrap them, the veneration for the supposed holiness of the book becomes, or may become, a step to further mischief. It is necessary, therefore, and a duty for the clergy to root out this prejudice, and to convince the people that what the Bible readers distribute with their soup is not a holy book, but an heretical book; and they would fail grievously in their duty if they did not take some means to this end.

"The means taken at Ballinrobe, it seems, were to burn the heretical volume, and for this act the monk who officiated in the *auto da fe* was summoned by the Scripture readers before the magistrates to answer two charges—first, that of 'burning a copy of the New Testament;' secondly, that of 'profanely scoffing at the Holy Scriptures.' Now, we really don't want to have these questions of mutual annoyance discussed in the *Tablet*, if the Scripture readers would give us leave to be silent upon them; but we must say that if 'Brother John,' the defendant in that suit, was guilty of an offence, the present writer is equally an offender. He has burned a Protestant Bible, and is prepared to burn a thousand more if he can gratify his taste economically, and he heartily wishes that the whole seed, breed, and generation of them was extirpated, except, perhaps, a stray copy in a collector's library, as you sometimes find a copy of Jacob Boehmen's narrative of the spiritual illumination that fell upon him from the reflection of the sun upon a pewter plate. If an old volume of the Protestant Bible took its place beside Jacob's aforesaid folio, we would not quarrel with it; but in the present state of the book market, we decidedly consider it, and are prepared to deal with, in all proper ways, as an objectionable book.

"Having—as we fancy—set an example to 'Brother John' in this particular, we are quite ready to follow his example in another, and to do what the Ballinrobe magistrates call 'profanely scoffing at the Holy Scriptures.' If the Bible readers and other people of that demoralized though respectable class respect the consciences of the poor, it is not either our wish or our taste to speak offensively of what any other man reverences. But, when a bribing Bible reader brings 'Brother John' to the sessions—and the magistrates, espousing the quarrel, send 'Brother John' to the assizes, for protecting the faith of the poor, we beg leave perfectly to associate ourselves with 'Brother John' in this particular; to scoff at the book which he scoffed at, and to pronounce it—what it is—not the Book of God: not the Holy Scriptures; but a book put together and there circulated by some of the most active friends and servants of the *Fire King*; in other words, 'the book of the devil.' We say this as 'Brother John' said it, not to insult any one, but to impress on the minds of some ignorant readers a fact it is desirable they should remember, and to confirm and uphold 'Brother John' in his laudable endeavours to teach the truth to the poor."

As we have, from the first, determined not to allow ourselves to be led away into polemic strife from the important object of calm and candid examination of those religious differences which distract our country, by any amount of provocation, we shall abstain from making a single comment upon the above spirited expression of determination to set the law at defiance, and encourage the burning of all versions but the Douay. We entertain, however, a strong opinion, that so long as the Douay Bible remains unburned, and the people have the heart and courage to read it, enough will remain to enable our readers to understand and judge of our views and arguments; especially as we are ourselves in the habit of constantly quoting that version. In doing so, however, we are far from wishing to convey the idea, that we consider the Douay the most accurate translation; and we shall have occasion hereafter to show our readers, that each successive edition of the Douay Testament has approached closer and closer to the authorized Church of England version—thereby acknow-